



BHAGAVAD GITA

Chapter 3

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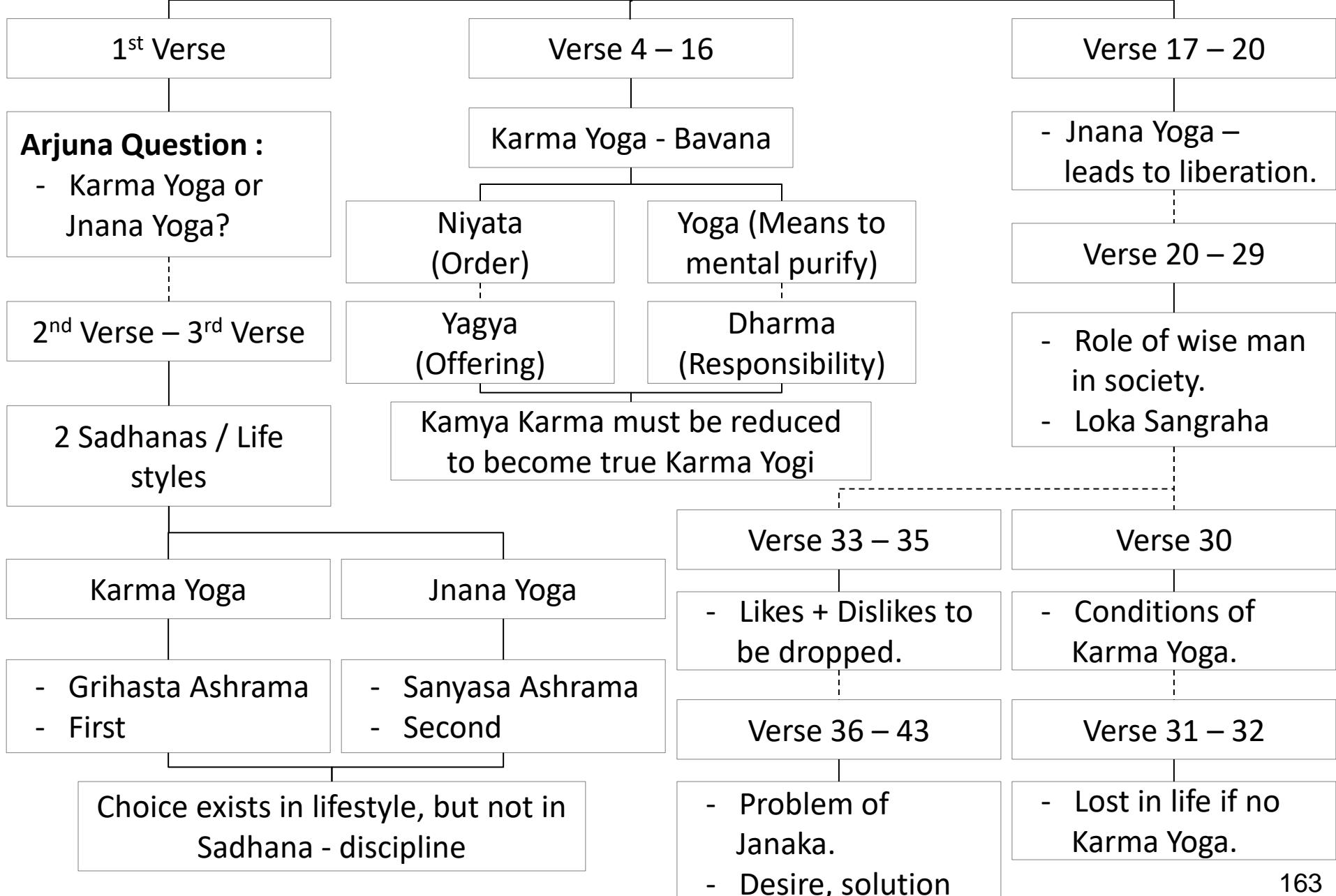
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SUMMARY

Summary – Chapter 3





VERSE 1 TO 43

Verse 1 :

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते
मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां
नियोजयसि केशव ॥ ३-१ ॥

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkim̄ karmaṇi ghōrē mām
niyōjayasi kēśava ||3-1||

Arjuna said : If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

a) Arjuna Uvacha :

- Arjuna asked.

b) Janardhana :

- Oh Krishna!

c) Chet Buddhi Mata Te Jyayasi Karmanah :

- If self knowledge is considered by you to be superior to action.

d) Tat :

- Then.

e) Kim Niyojayasi Mam Ghore Karmani :

- Why do you engage me in this cruel action.

f) Kesava :

- Oh Krishna?

Chapter 2 – Verse 11, 21, 46 :

- Lord Krishna praised self knowledge.

Chapter 2 – Verse 42 to 45 :

- Karma Kanda criticised.

Chapter 2 – Verse 48 :

- Arjuna asked to take up Karma.
- Arjuna confused what he should follow – Karma Yoga or Jnana Yoga?
- Atma Jnanam is greater than Karma, gives Moksha, liberation.
- Karma Yoga, purifies mind.

Arjuna Doubt :

- If Jnanam greater than Karma, then why should I do Karma?
- Seeker should not stay with doubt, confusion which is natural on the path of spirituality.
- Why indulge me in Karma if Jnanam is superior? Kill Guru, relatives?

Verse 2 :

व्यामिश्रेणेव वाक्येन
बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य
येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

vyāmiśrēṇēva vākyēna
buddhim mōhayasīva mē ।
tadēkaṁ vada niścītya
yēna śrēyō'hamāpnuvām|| 3-2 ||

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that 'one' way by which, I, for certain, may attain the Highest. [Chapter 3 – Verse 2]

a) Iva Vyamisrena Vakyena :

- Through seemingly confusing statements.

b) Mohayasi Me Buddhim Iva :

- You are confusing my intellect as it were.

c) Vada Niscitya Ekam Tat Yena :

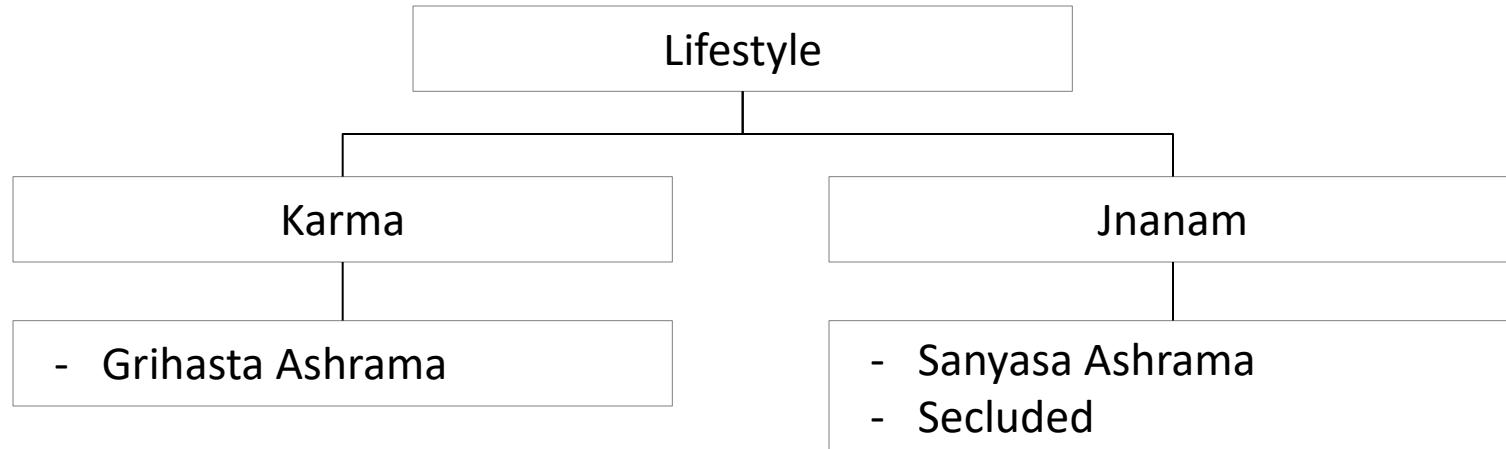
- Tell me definitely one of those two by which.

d) Aham Apnuvam Sreyaha :

- I will attain the Supreme Good.
- If Jnanam is greater than Karma, then why should I continue Karma?
- Didn't say you are confusing me, then disrespect.
- Says, my intellect is confused.
- Expression of Arjunas Sraddha.

Sreyah :

- Total, Paripoorna removal (Nivritti) of Shokha and Moha, Ananda Prapti.
- Can't pursue Karma and Jnanam simultaneously, 2 exclusive lifestyles.



What is good for me?

- Karma or Jnanam.

Arjuna :

- Limited in Grasping.

Verse 3 :

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साञ्चानां
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānūvāca ।
loke'smin dvividhā niṣṭhā
purā prokttā mayā'nagha ।
jñānayōgena sāmkhyānāṁ
karmayōgena yōginām ॥ 3-3 ॥

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

a) Sri Bhagvam Uvacha :

- The Lord said.

b) Anagha :

- Oh sinless one, with lot of Punyam Arjuna.

c) Asmin Loke :

- In this world.

d) Dvividha Nishtha :

- There is two fold Discipline.

e) Prokta Maya Pura :

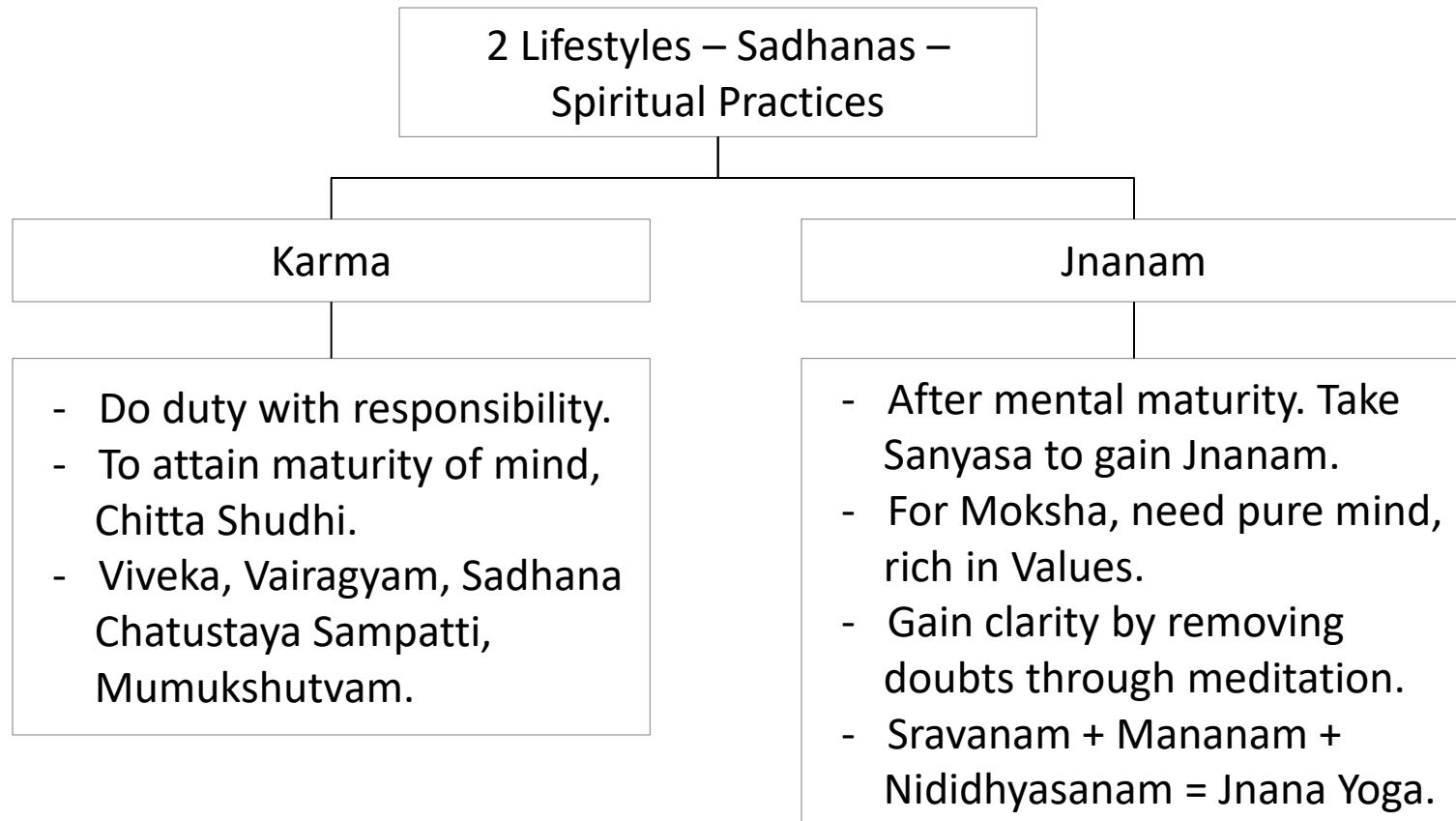
- They have been initiated by me in the beginning.

f) Jnana Yוגena Sankhyanam :

- In the form of Jnana Yoga for the Sanyasis.

g) Karmayogena Yогinam :

- And in the form of Karma Yoga for the householders.



- No choice with respect to Sadhana, both steps important.
- Choice is there in lifestyle.

Verse 4 :

न कर्मणामनारम्भाद्
नैष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव
सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhād
naiṣkarmyam puruṣo'śnutē ।
na ca sannyasanādēva
siddhim samadhigacchati ||3-4||

Not by non-performance of action does man reach actionlessness; nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

Verse 4, 5, 6 :

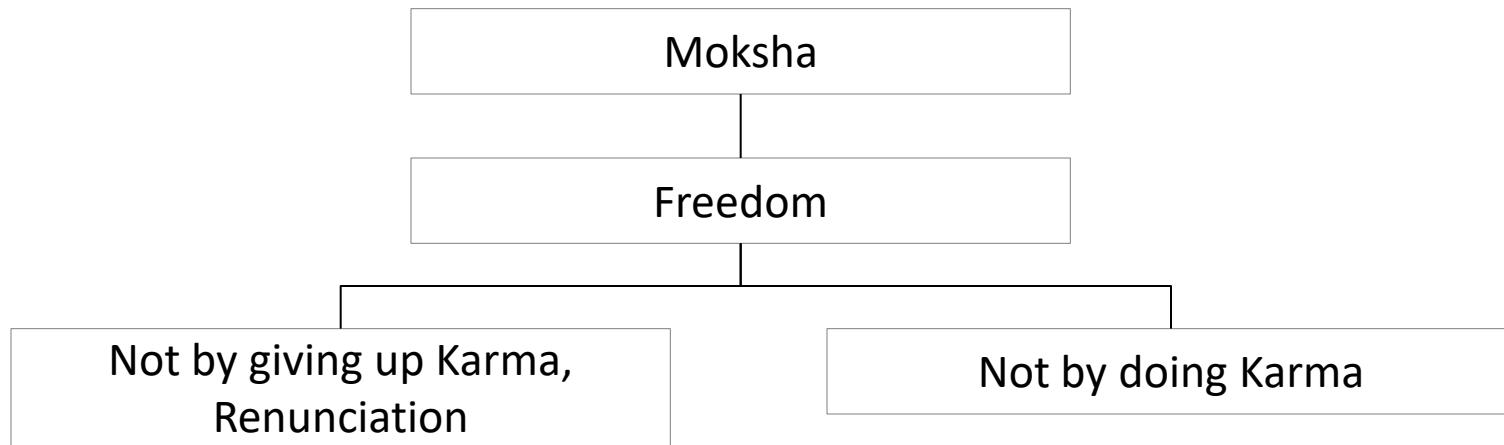
- Impossible to drop Karma.

a) Anarambhat Karmanam Purusha Na Asnute Naishkarmyam :

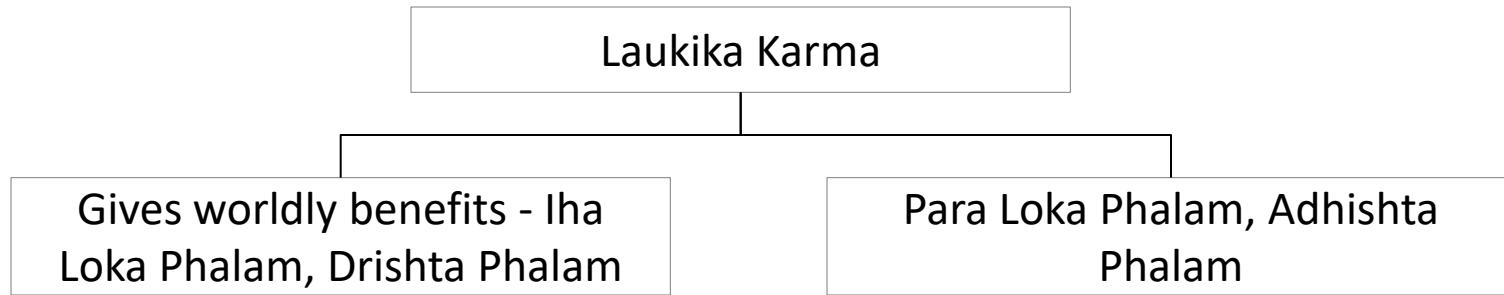
- By avoiding action, a person does not attain liberation.

b) Eva Sannyasanat Cha Na Samadhigachhati Siddhim :

- By mere renunciation also, one does not attain liberation.
- Without doing Karma one will not be able to realise Moksha which is without doership.



- No connection between Karma and Moksha.
- There is connection between Jnanam and Moksha.



Veidika Karma :

- Gives Adrishta Phalam, unseen, connections can't be seen.

Moksha :

- State free from karma, Duty, requires maturity to understand, Drishta Phalam – here and now, Jeevan Mukti.

Verse 5 :

न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt ।
kāryatē hyavaśah karma
sarvah prakṛtijairguṇaiḥ ॥ 3-5 ॥

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakrti (nature). [Chapter 3 – Verse 5]

a) Hi :

- Indeed.

b) Na Kaschit Jatu Tishthati Akarmakrt Api Ksanam :

- No one can ever remain without action even for a moment.

c) Hi :

- Because.

d) Sarvah Avash Karyate Karma Gunih Prakrtijaih :

- Everyone is helplessly made to do action by the Gunas born of Prakrti.
- Body and mind are product of 3 Gunas – Sattva, Rajas, Tamas (Chapter 14).
- We are helplessly, involved in action by Prakrti.

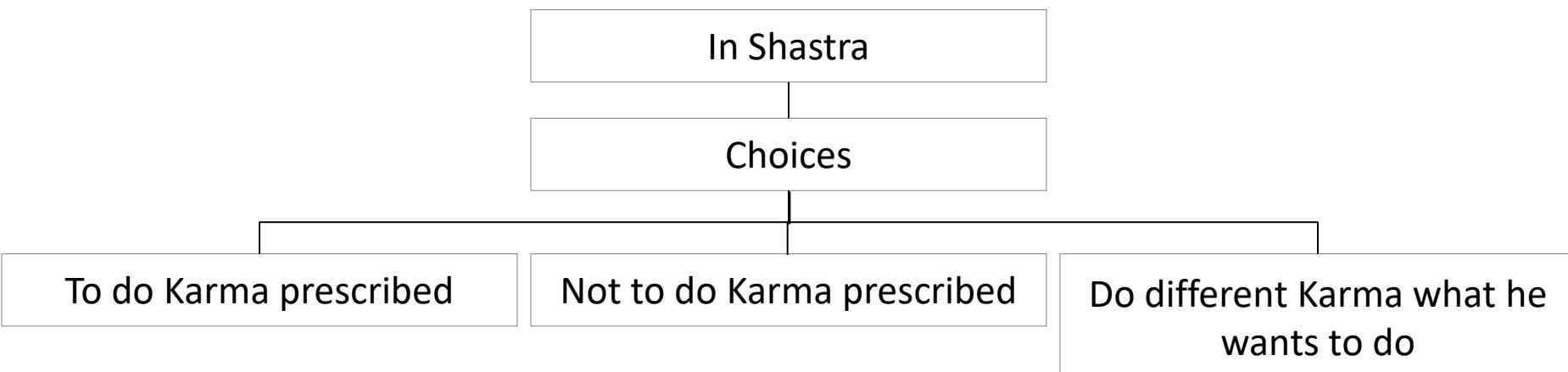
- One with body can't give up Karma.

न हि देहभृता शक्यं
त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी
स त्यागीत्यभिधीयते ॥ १८-११ ॥

na hi dēhabhṛtā śakyam
tyaktum karmāṇyaśeṣataḥ ।
yastu karmaphalatyāgī
sa tyāgītyabhidhīyatē ॥ 18-11 ॥

Verily, it is not possible for an embodied being to abandon actions entirely, but he, who relinquishes the fruits of actions, is verily called a “relinquisher” (Tyagi). [Chapter 18 – Verse 11]

- Impossible to give up action.
- Action driven by thoughts in the mind.



- Karta “I” – Jiva = Svatantara.
- Use Svabava of Prakrti in proper Dharmic way.
- If we don't know how to handle Prakrti, it will force us into action and give results.
- Channelise actions meaningfully, aligned to Dharma.

Verse 6 :

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

karmendriyaṇi samyamya
ya āste manasā smaran ।
indriyārthān vimūḍhātmā
mithyācārah sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

a) Samyamya Karmenindriyani :

- Having restrained, the sense organs of action.

b) Sah Vimudhatma :

- The deluded person.

c) Yaha Aste :

- Who remains.

d) Smaran Indriyarthan :

- Dwelling on the sense objects.

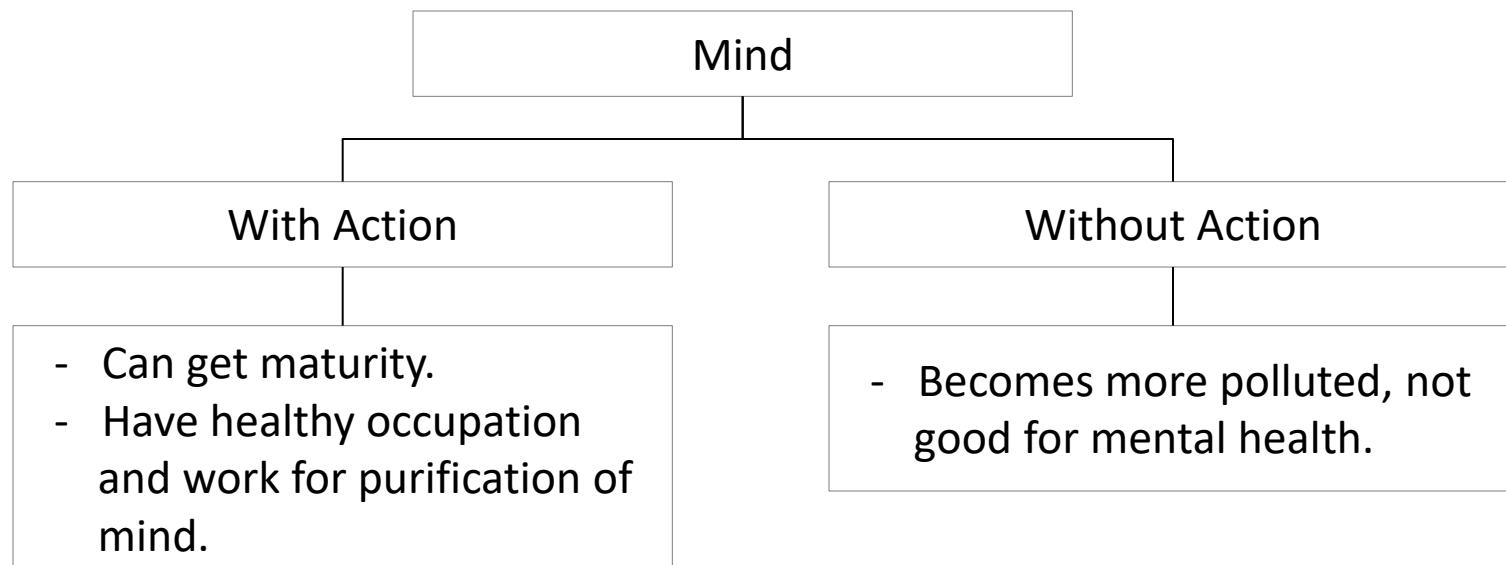
e) Manasa :

- Mentally.

f) Uchyate Mithyacharaha :

- Is called a hypocrite.

- It is impossible to realise state of inaction by giving up actions.
- Ignorant can't give up actions because action is our nature by influence of Prakrti.
- One who restrains sense organs from objects but dwells in his mind is called Moodatma, Hypocrite, Mithyachari.
- In meditative posture, having desires and expectations in mind is no good, lacks maturity.
- Craving, longing for sense pleasures is called Vimudatma, unaware of what he is doing, split personality, Mithyachari.
- External personality Sanyasi, mind internally with desires, pretends to be a Sanyasi.
- Dangerous to restrain from actions without maturity.



Doing

- Result oriented action.
- One gets attached, dangerous.
- Not doing action but thinking in mind also dangerous.

- Therefore, doing action as Yoga is wealth, Sampath.
- How to convert action into Yoga?

Verse 7 :

यस्त्वन्दियाणि मनसा
नियम्यारभतेऽर्जुन ।
कर्मन्दियैः कर्मयोगम्
असक्तः स विशिष्यते ॥ ३-७ ॥

yastvindriyāṇi manasā
niyamyārabhatē'rjuna ।
karmēndriyaiḥ karmayōgam
asaktaḥ sa viśiṣyatē ॥ 3-7 ॥

But, whosoever, controlling the senses by the mind, O Arjuna, engages his organs of action in Karma-yoga, without attachment, he excels. [Chapter 3 – Verse 7]

a) Arjuna, Tu Niyamya Indriyani Manasa

- Arjuna, but, having restrained the organs of knowledge, by the mind.

b) Saha Yaha Arabhate Karmayogam Karmaindriyaihi :

- He who pursues Karma Yoga with the organs of action.

c) Asaktah Visishyate :

- Without attachment excels.
- There is no Moksha by Sanyasa lifestyle, if you are under clutches of Prakrti, will be with one action or another.
- Without maturity can't give up Karma, otherwise mental health will be affected, will be in hypocritical state.
- Positive side of sloka 6 stated here.

Asaktha :

- One who restrains sense organs of knowledge through discrimination and starts doing Karma Yoga with sense organs of action.
- One free from attachment and without any tention while actions or while getting results.
- Such a person is Visishyate, great.
- He is greater than person who has given up actions externally and dwelling on them internally.
- Never remain Idle.
- Emotional maturity comes only by doing actions with proper attitude.
- What is attitude in Karma Yoga?

Verse 8 :

नियतं कुरु कर्म त्वं
कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते
न प्रसिद्धेदकर्मणः ॥ ३-८ ॥

niyatam kuru karma tvam
karma jyayō hyakarmanah |
śarīrayātrāpi ca tē
na prasiddhyēd akarmanah ||3-8||

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

What are the attitudes while doing Karma Yoga?

I) Nitya Bavana :

- Bhagavans order.

a) Tvam Kuru Niyatam Karma :

- Perform obligatory action.

b) Hi :

- For.

c) Karma Jyayah Akarmanah :

- Action is superior to Inaction.

d) Api Cha Sharirayatra Na Prasidhyet Te Akarmanah :

- Even the maintenance of the body would not be possible for you from inaction.
- Action is superior to inaction. Why?
- To maintain body is difficult without action.
- Food, exercise, earning required, contribution to society required.
- If no action, one is neglected by society.
- Have responsibility for family and society.
- I am Jiva, soul with body, have opportunity to become mature with noble thoughts.
- This attitude is called Niyata Bavana.
- Maid works for master, we work for Bhagawan.
- **Bagawans order :**
Do duty.

Verse 9 :

यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय
मुक्तसङ्खः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra
loko'yam karmabandhanaḥ ।
tadartham karma kaunteya
muktasaṅgaḥ samācara ॥ 3-9 ॥

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

II) Yagya Bavana :

- Offering to Bagawan, creator, Puja to him.

a) Ayam Lokah Karmabandanaha Anyatra Karmanah Yajnarthat :

- This world is bound by actions.
- Actions meant for Yajya are not bound.

b) Samachara Karma Tadartham Muktasangah Kaunteya :

- Perform action for that sake without attachment, oh Arjuna.
- Bagawan is focal point, all actions as Puja to him.

Bagawan Blesses

Body

Mind

Organ of Speech

Relationship of objects

- We transact in world not for money, fame, sense pleasures which create restlessness in the mind.
- Brings Karma Bandha.
- Puja gives emotional maturity, material benefit, fame and pleasures as by products.

Example :

- While extracting sugar, molase is by product.
- Actions done without Puja attitude brings attachment and disturbance.
- Therefore do actions as offering to Bhagawan.
- Have self confidence, enthusiasm, not over attachment to results.
- Mukta Sangaha :
Means focussing attention, energy on action, not on results.
- Happily carryout actions, don't be careless.
- Brings greatest good for society, next generation.

Verse 10 :

सहयज्ञाः प्रजाः सृष्टा
पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम्
एष वोऽस्त्विष्टकामधुक् ॥ ३-१० ॥

sahayajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatih ।
anena prasavिष्यadhvam
eṣa vo'stviṣṭakāmadhuk || 3-10 ||

The Prajapati (the Creator), having in the beginning (of creation) created mankind together with sacrifices, said, “By this shall you prosper; let this be the milch cow of your desires – kamadhuk” (the mythological cow which yields all desired objects). [Chapter 3 – Verse 10]

a) Srastva Prajah Sahayajna Pura :

- Having created humanbeings alongwith Yajna in the beginning of creation.

b) Prajapatih Uvacha :

- The creator said.

c) Prasavisyadhvam Anena :

- May you prosper by this.

d) Esah Astu Istakamaduk Vah :

- May this be a source of desired objects for you.

What is purpose of creation?

- Worship Lord, creation as means of worship.
- World is congenial for individual social beings.
- Do's and don'ts manual is the Vedas, telling us how to live with Dharma lifestyle and enjoy money and sense pleasures.
- Do maximum for society.
- Discriminative power and intelligence in human is the faculty of thinking.
- Through knowledge based, life, nourish life.
- Yagya lifestyle is the divine cow, Kamadhuk, gives what we ask for, keeping with Dharma in Karma Khanda.
- Aspire for life and tune with it, is the message here.

Verse 11 :

देवान्भावयतानेन
ते देवा भावयन्तु वः ।
परस्परं भावयन्तः
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena
te devā bhāvayantu vah ।
parasparam bhāvayantaḥ
śreyah param avāpyastha ||3-11||

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

a) Bavayata Devan Anena :

- May you nourish the gods by this Yajna.

b) Te Devah Bhavayantu Vah :

- May the gods nourish you in return.

c) Bavayantah Parasparam :

- Nourishing each other.

d) Avapsyatha Param Sreyah :

- You will attain supreme good.
- Brahmaji created beings along with Yagya to progress in life.

- Keep with Dharma, will get everything in life.
- Worship Devas, celestial beings, Indra, Varuna, Sun, Moon, Stars, Rain, lightening, thunder, all Gods in our tradition.
- God is supreme principle behind all natural forces.
- We have faith and trust in this.
- God in form of Nature, not inert.
- Consciousness in everything is the nature.
- Worship of Devas will give peace of mind, sorrow free life.
- Reverential attitude towards nature brings happiness.

Verse 12 :

इष्टान्भोगान्हि वो देवाः
दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यः
यो भुङ्के स्तेन एव सः ॥ ३-१२ ॥

िष्टान् भोगान् हि वो देवाः
दास्यन्ते यज्ञभाविताः ।
तैर्दत्तान् अप्रदायैभ्यः
यो भुङ्क्ते स्तेन एव सः ॥ ३-१२ ॥

The devas, nourished by the sacrifice, will give you the desired objects. Indeed, he who enjoys objects given by the devas, without offering (in return) to them, is verily a thief. [Chapter 3 – Verse 12]

a) Devah Yajnabhavitah Dasyante Hi Vah Istan Bhogan :

- The gods who are nourished by Yajnas will indeed give you all the desired pleasures.

b) Sah Yah Bhunkte taih Dattan Apradaya Ebyah Eva Stenah :

- He who enjoys their gifts without offering to others is verily a thief.
- One who receives everything from Devas as nature and who does not respond to society is a thief.
- Don't be consumer always, also contribute.
- Be dutiful to society.
- 5 Maha Yagyas important.

Worship

Devas

Invisible forces

Trees, plants, rivers

Scriptures

- Enjoying without contributing is a thief.

Verse 13 :

यज्ञशिष्टाशिनः सन्त
मुच्यन्ते सर्वकिल्बिष्टैः ।
भुज्जते ते त्वघं पापाः
ये पञ्चन्त्यात्मकारणात् ॥ ३-१३ ॥

yajñaśiṣṭāśinah santah
mucyantē sarvakilbiṣaiḥ ।
bhuñjatē tē tvagham pāpāḥ
yē pacantyātmakāraṇāt ॥ 3-13 ॥

The righteous, who eat the remnants of the sacrifices are freed from all sins; but those sinful ones, who cook food (only) for their own sake, verily eat but sin. [Chapter 3 – Verse 13]

III) Karma Yoga as Niyata Bavana : (Bhagawans Order)

a) Santaha Yajnasistasinah Muncyante Sarva Kilbisaih :

- The noble ones who Partake the sacred remnants of Yajnas are freed from all sins.

b) Tu Te Papah Ye Pacanti Atmakaranat Bhunjate Agham :

- But those sinful ones who cook for their own sake, partake of sin.
- Panchamahayagya is integral part of our lifestyle.
- Takes care of social responsibility and personal needs, gets rid of sins, Kilbishihi.
- Selfish people work for own welfare, don't share, consumer not contributer, cooks for oneself, ones own welfare, eats Papam, faces sorrow..
- Niyati – means order :
Karma Yoga is involvement in societies well being and worship.
- Interaction should be pure, Yagya Bavana.
- Purity of mind is Niyata, Yagya Bavana, Bagawans order.
- Puja to gain mental purity, get rid of desire, anger, greed, Jealousy impurities in our mind.

Verse 14 & 15 :

- Karma Yoga as Yagya Bavana.

Verse 14 :

अन्नाद्भवन्ति भूतानि
पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यः
यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

annād bhavanti bhūtāni
parjanyād annasambhavaḥ ।
yajñād bhavati parjanyaḥ
yajñah karmasamudbhavaḥ ॥ 3-14 ॥

From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

a) Bhutani Bhavanti Annat :

- All beings are bornout of food.

b) Annasambhavah Parjanyat :

- Food is born out of rain.

c) Parjanyaha Bhavanti Yajnat :

- Rain comes out of Yajna.

d) Yajna Karma Samudbhavah :

- Yajna is born out of Karma.

Cycle of Birth



- Without rain, no life on earth.
- Dharmic life is source of rain, Adhrishta Karma Phalam, is the connecting factor.
- Ethical Dharmic disciplined life has power to bring rain.
- Noble actions cause power and rain.
- Result of good deeds comes from actions.

Verse 15 :

कर्म ब्रह्मोद्भवं विद्धि
ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म
नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

**karma brahmōdbhavam viddhi
brahmākṣarasamudbhavam |
tasmāt sarvagatam brahma
nityam yajñē pratiṣṭhitam | |3-15||**

Know you that action comes from Brahmaji (the Creator) and Brahmaji comes from the Imperishable. Therefore, the all-pervading Brahman (God Principle) ever rests in sacrifice. [Chapter 3 – Verse 15]

a) Viddhi :

- Know that.

b) Karma Brahodhbhavam :

- Karma is born out of the Vedas.

c) Brahma Aksara Samudhbavam :

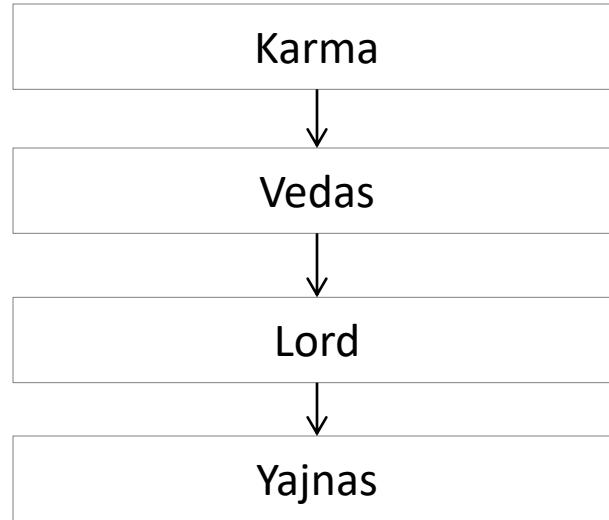
- Veda is born out of the Lord.

d) Tasmat :

- Therefore,

e) Brahma Sarvagatam Nityam Pratishtitam Yajne :

- Veda is all pervading and it is always employed in Yajna.



- Do action prescribed in the Vedas.
- Vedas originated from the creator.
- Purpose of following Vedas is to get more Punyam by Dharmic lifestyle.
- Universe is a cosmic body and all are responsible for Cosmic harmony.

Verse 16 :

एवं प्रवर्तितं चक्रं
नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामः
मोघं पार्थ स जीवति ॥ ३-१६ ॥

ēvam̄ pravartitam̄ cakram̄
nānuvartayatīha yaḥ ।
aghāyurindriyārāmaḥ
mōgham̄ pārtha sa jīvati || 3-16 ||

He, who does not follow here the wheel thus set revolving, is of a sinful life, rejoicing in the senses. He lives in vain, O son of Prtha. [Chapter 3 – Verse 16]

a) Iha :

- In this world.

b) Saha Yaha :

- He who.

c) Na Anuvartayati Cakram Pravartitam Evam :

- Does not follow the cosmic cycle, which is initiated by the Lord in this manner.

d) Aghayuh Indriyaramah :

- Is a sinsful, sensual person.

e) Jivati Mogham Partha :

- He lives in Vain, Oh Arjuna!

Attitudes in Karma Yoga

Bagawans Order

Worship to Bhagavan

Means to purify mind

Aware of ones social responsibility

Nityata

Yagya Bhavana

Yoga Bhavana

Dharma Bhavana

- One who does not fit in the cosmic cycle is Indriyeshu Aramaha, sinful person, Bhogi not Yogi, selfish, Burden.
- Mogham – wasteful, consumer.
- Amogham – Fruitful, contributor.
- Everyone should follow Dharma Chakram, cosmic cycle and contribute more, consume less.

यस्त्वात्मरतिरेव स्याद्
आत्मतृसश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

**yastvātmaratirēva syād
ātmatrptaśca mānavaḥ ।
ātmanyēva ca santuṣṭaḥ
tasya kāryam na vidyatē ॥ ३-१७ ॥**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

a) Tu :

- However.

b) Syad Manavah :

- Suppose there is a man.

c) Yah Atmaratih Eva :

- Who loves the self alone.

d) Santushtah Cha Atmani Eva :

- Who is happy with the self alone.

f) Vidyate Na Karya Tasya :

- There is nothing to be accomplished for him.
- One who is engaged in self knowledge and contented in Atma, does not depend on external sources of happiness.
- He is happy within himself and has relationship with Ishvara, world and self alone.

Verse 18 :

नैव तस्य कृतेनार्थं
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēsu
kaścidarthavyapāśrayah || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

a) Iha :

- In this world.

b) Tasya Na Eva Arthaha Krtena :

- He has nothing to gain through action.

c) Na Kascana Akrtena :

- Nothing to lose due to inaction.

d) Na Sarvabhutesu Asya Cha Kascid Arthavyapasrayah :

- Upon no being does he have any dependence for any purpose.
- Already a Karmayogi has purity of mind, previously without action, mind was spoilt.
- If mind is inclined to self knowledge, Shastra allows to drop action.
- Without maturity dropping action is Papam.
- After maturity, it is qualification for Jnana Yoga, can drop responsibility and take Sanyasa.
- Give up Svadharma in proper manner and be engrossed in scriptures.

Verse 19 :

तस्मादसक्तः सततं
कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म
परमाप्नोति पूरुषः ॥ ३-१९ ॥

tasmād asaktaḥ satataṁ
kāryam karma samācara ।
asaktō hyācaran karma
param āpnōti pūruṣaḥ ॥ 3-19 ॥

Therefore, always perform action which should be done without attachment; for, by performing action without attachment man attains the Supreme. [Chapter 3 – Verse 19]

a) Tasmat :

- Therefore,

b) Satatam Samachara Karma Karyam Asaktah :

- Always perform the action to be done, without attachment.

c) Hi :

- For,

d) Karma Acharan Asaktah Purusha Apnoti Param :

- By performing actions, without attachment, a person attains the supreme.

Conclusion :

- Prakrti forces one to do action. Do duty without attachment, tention, dedicate action to Bagawan.
- Till ones mind is pure, free from impurity, do duty.
- Once mind becomes mature, take to self knowledge to learn.
- I – the self and Ishvara the total are one and same. (Jiva – Brahma Aikya Jnanam).
- Do actions sincerely with dedication to gain maturity.
- Don't be overpowered with the result, elated or depressed.
- Pure mind understands Moksha, liberation as the final goal, enters Jnana yoga and attains Mukti.
- Why one should not leave action even after Jnanam?

Verse 20 – 28 : Loksangraha

Verse 20 :

कर्मणैव हि संसिद्धिम्
आस्थिता जनकाद्यः ।
लोकसङ्खमेवापि
सम्प्रश्यन्कर्तुमर्हसि ॥ ३-२० ॥

**karmaṇaiva hi saṃsiddhim
āsthitā janakādayaḥ ।
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||**

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

a) Karmana Eva Hi Janakadayah Asthitah Samsiddhim :

- Abiding by duty alone, Janaka and others have attained liberation.

b) Eva Api Sampasyan Lakasangraham Arhasi Kartum :

- At least Considering the upliftment of the society, you should act.
- Janaka was a role model for Raja Rishis for serving the society.
- Realised Moksha without Sanyasa.
- He knew he was Brahman.
- For Sake of Society, doing duty, he attained fulfillment through welfare of the society.
- Should know how to live in the world so that leaders actions are followed by all.
- Krishna tells Arjuna, be like Janaka.

Verse 21 :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janah ।
sa yat pramāṇam kurutē
lōkastad anuvartatē ॥ ३-२१ ॥

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

a) Itarah Janah Acharati Eva Tat Tat :

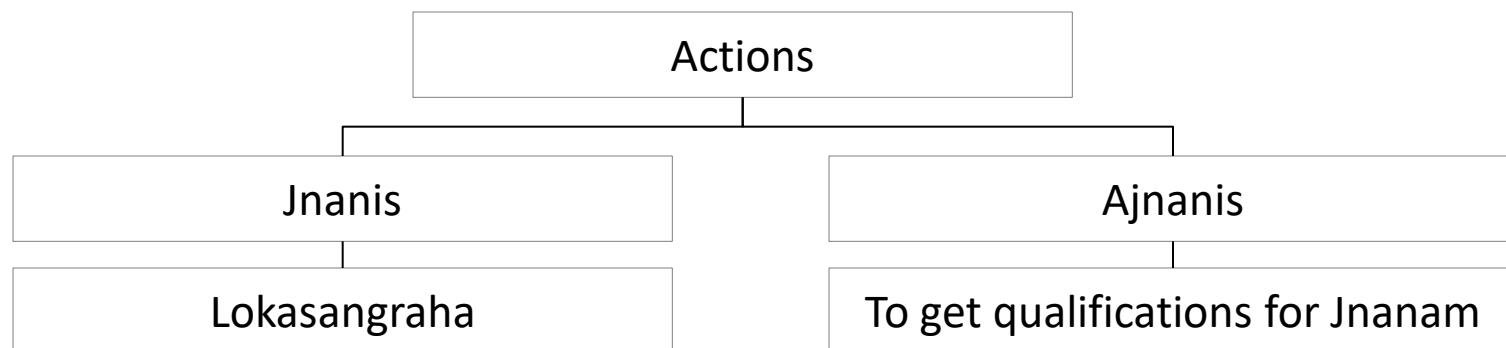
- Every other person performs only such actions.

b) Yad Yat Sresthah :

- Whichever a superior one performs.

c) Lokah Anuvartate Tat Yat Sah Kurute Pramanam :

- The world follows that which he sets as a standard.



- People generally inspired by what the leader does.
- Children watch parents, students watch teacher, society watches king.
- If you leave duty, Arjuna, you are role model, people will follow you.

Verse 22 :

न मे पार्थास्ति कर्तव्यं
त्रिषु लोकेषु किञ्चन ।
नानवास्तमवास्तव्यं
वर्त एव च कर्मणि ॥ ३-२२ ॥

na mē pārthāsti kartavyam
triṣu lōkēṣu kiñcana ।
nānavāptam avāptavyam
varta ēva ca karmaṇi || 3-22 ||

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action. [Chapter 3 – Verse 22]

a) Partha :

- Oh Arjuna!

b) Asti Na Kinchana Kartavyam me Trishu Lokeshu :

- There is nothing to be pursued by me in all 3 worlds.

c) Na Avaptavyam, Anavaptam Eva Cha Varte Karmani :

- There is nothing to be attained which is not yet attained by me, still I remain in action.
- Krishna considers himself as Ishvara here not king of Dwaraka or Devaki Putra.
- God has no desires, everything belongs to him.
- If one lacks something, then he performs actions.
- Everything pervaded by the Lord.
- Krishna now king, in human form, driver, working, has self knowledge, Sthiraprajna, still acts in society.

Verse 23 :

यदि ह्यहं न वर्तेयं
जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

yadi hyaham na varteyam
jātu karmaṇyatandritah ।
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśah || 3-23 ||

For, should I not ever engage myself in action without relaxation, men would in every way follow My path, O son of Prtha. [Chapter 3 – Verse 23]

a) Hi :

- Because.

b) **Yadi Jatu Aham Na Varteyam Atandritah Karmani :**

- If ever, I do not remain tirelessly, in action.

c) **Manusyah Anuvartante Mama Vartma Sarvasah Partha :**

- The people would follow my path in everyway, oh Arjuna.
- Krishna - role model to Arjuna for doing action – work with sincerity, without laziness.
- Clarity, knowledge, Bravery are qualities of a leader.
- Be aware of surrounding, have courage to protect.
- Only actions visible to people.
- If no personal gain, work to guide and inspire people.

Verse 24 :

उत्सीदेयुरिमे लोका
न कुर्या कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामु
पहन्यामिमा: प्रजाः ॥ ३-२४ ॥

utsīdēyurimē lōkā
na kuryām karma cēdaham |
saṅkarasya ca kartā syām
upahanyāmimimāḥ prajāḥ || 3-24 ||

These worlds would perish, if I did not perform action; I would be the author of confusion of caste and would destroy these beings. [Chapter 3 – Verse 24]

a) Chet :

- If

b) Aham Na Kuryam Karma :

- I do not perform action.

c) Ime Lokah Utsideyuh :

- All these worlds will perish.

d) Syam Karta Sankarasya Cha :

- I will be the creator of confusion also.

e) Upahanyam Imah Prajah :

- I will be destroying these people.
- If leader drops duty, followers will be misled, confused.
- Do noble actions, have great qualities, do duty, have peaceful mind.
- Contribute to society, job of leader.

Verse 25 :

सत्काः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासत्कः
चिकीर्षुर्लोकसञ्ज्ञहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṁsaḥ
yathā kurvanti bhārata ।
kuryād vidvāṁstathā'saktah
cikīrṣurlōkasaṅgraham ॥ 3-25 ॥

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

a) Bharata :

- Oh Arjuna!

b) Tatha Yatha :

- Just as.

c) Avidvamsah Kurvanti Saktah Karmani :

- The ignorant people act with attachment to action.

d) Vidwan Kuryat Asaktah :

- A wise man also should act, without attachment.

e) Chikirsuh Lokasangraham :

- With a desire to bring about the upliftment of the society.
- Jnani and Ajnani both must do duty.
- Without leadership there will be no guidance for action to be common man.

Ajnani :

- Ignorant about Jivatma Paramatma Aikyam, involved in sense pleasures, earning money, attached to results not action.
- Many claim right, not duty.
- Need wise to guide.

Jnani :

- Done Karma Yoga + Jnana Yoga.
- Understood real nature of Atma as Akarta, free, Mukta.
- Need to guide people, show the Path to Dharmic action, without attachment to results.
- Jnani has nothing to gain from society, but guide for Dharma, Moksha, not for material prosperity.

Verse 26 :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसञ्ज्ञिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

**na buddhibhēdaṁ janayēd
ajñānāṁ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||**

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

a) Vidvan :

- The wise.

b) Na Janayet Buddhi Bhedam Ajnanam Karmasanginam :

- Should not create confusion in the intellect of the ignorant who are attached to action.

c) Samacharan Sarvakarmani Yuktaḥ Josayet :

- Efficiently performing all his duties with discipline, he should inspire them.
- To Ajnanis, desirous of worldly pleasures and money, don't tell them Atma is Akarta, Abokta.
- Don't teach Atma Jnanam to one without qualifications and confuse them.
- Tell them there are greater truths in this creation, universe.
- Body, mind is matter, seen and Atma is the seer, Sakshi, indwelling principle, Jivatma.

- It wants to enjoy worldly pleasures through this body, mind, and the world.
- Do so in Dharmic way, show by being an example.
- Can't resort to forest leaving Dharma and Adharma.
- Wise should inspire and pull up others.
- What we need in this life, Bhagavan will provide.

Svarga	Atma
Apparent reality	Absolute reality

- Tell people to become emotionally mature, which is required for Jivatma, Paramatma Aikyam
- Atma transcends Dharma.
- **Example :**
We don't share big issues with children, teach slowly.

Verse 27 : Important Verse

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्त्ताहमिति मन्यते ॥ ३-२७ ॥

**prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśah ।
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē ॥ 3-27 ॥**

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

a) Sarvasah Karmani Kriyamanani Gunaih Prakrteh :

- Under all conditions, actions are done by the Gunas of Prakrti.

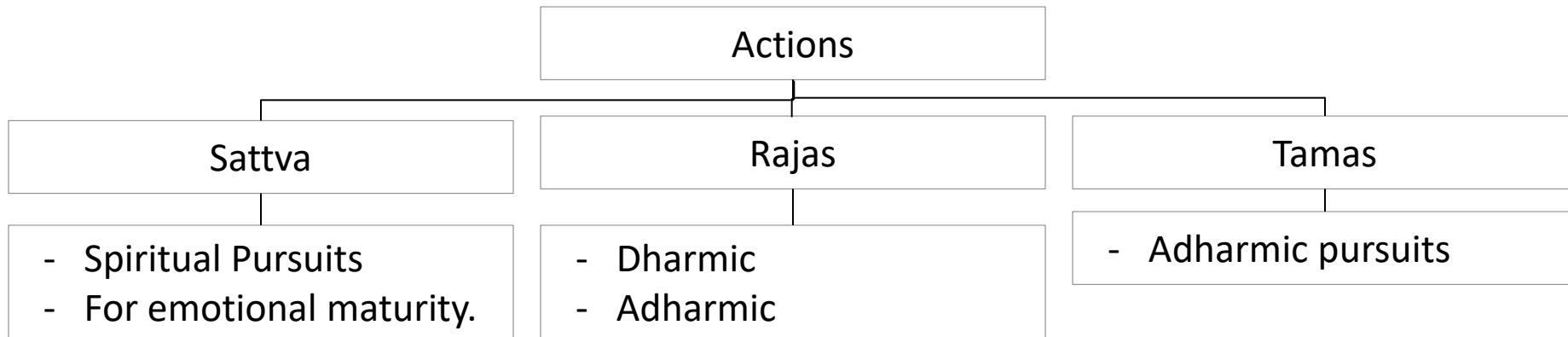
b) Ahankaravimudatma Manyate Iti Aham Karta :

- He whose mind is deluded by Ahankara considers, “I am the doer”.
- All actions are due to 3 Gunas of Prakrti, Sattva – Rajas – Tamas.
- Repeated in Chapter 3 – Verse 5.

न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

**na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt ।
kāryatē hyavaśah karma
sarvah prakṛtijairguṇaiḥ ॥ 3-5 ॥**

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakrti (nature). [Chapter 3 – Verse 5]

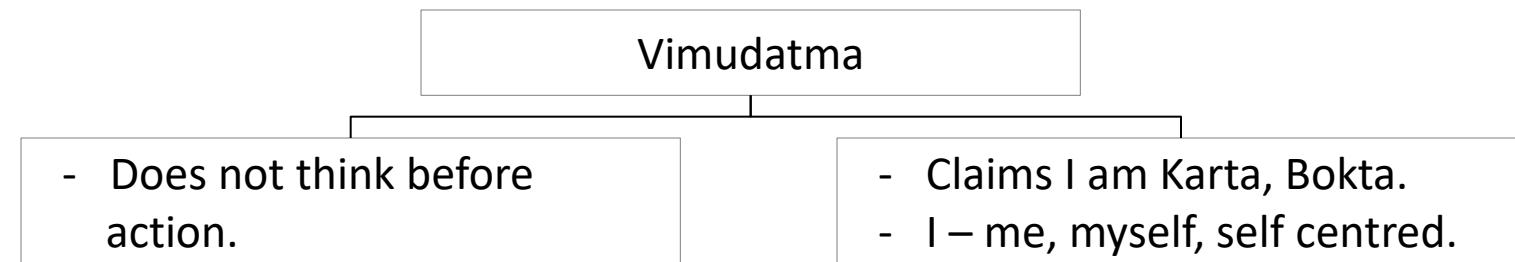


- Atma, Nirguna, Sakshi, witness to all actions.

- **Ahankara :**

Deluded, can't think how I work, how my mind behaves, purpose of action, ignorant.

- Atma here is mind, Antahkaranam.



- Body / Mind / Intellect acts as per Gunas of Prakrti.
- We have responsibility to Chanelise our actions, actions just happen because of Gunas.

Ajnani	Jnani
<ul style="list-style-type: none"> - Thinks he alone is responsible for actions and acts as per will. - Verse 27 	<ul style="list-style-type: none"> - Perspective - Explained in Verse 28

Verse 28 : Important Verse

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ॥ 3-28 ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached.
[Chapter 3 – Verse 28]

a) **Mahabaho :**

- Oh Broad shouldered Arjuna!

b) **Tu :**

- But

c) **Tattvavit :**

- The knower of the truth.

d) **Guna Karmavibhagayoh :**

- Of Gunas and their functions.

e) **Na Sajjate :**

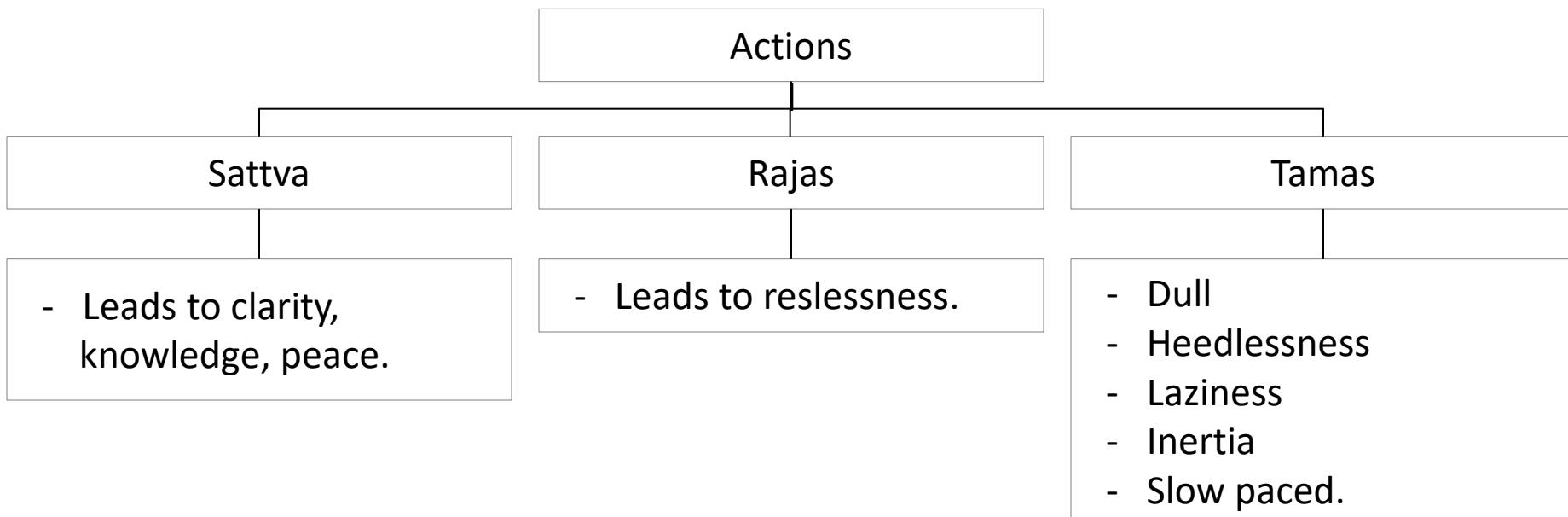
- Remains detached.

f) Matva Iti Gunah Vartante Guneshu :

- With the understanding that the sense organs function among the sense objects.

Ajnani	Jnani
<ul style="list-style-type: none">- I am doer	<ul style="list-style-type: none">- Knows action done by body – mind complex as per Gunas of Prakrti.- Does with responsibility.

- All actions born out of Sattva, Rajas, Tamas.



- Chapter 14 and Chapter 18 – Devoted to 3 Gunas.

Jnani Knows

Gunas

- Attributes
- Function
- Result

Karma

- Chapter 18
- Sattva / Rajas / Tamas
- Karmas

- Nature of Karma born out 3 Gunas.
- Knowledge of their difference, Vibhagaha.

- Gunas interact with Gunas.
- Entire Prakrti is Pancha Bautikam.
- Jnana Indriyas, Karma Indriyas, Body, Mind, Made of 5 Elements.



- Interact
- For Jnani it does not matter
- Jnani knows he is Akarta

- Jnanis Dharmic actions seen by him as witness of Gunas of Prakrti and not as doer.

Verse 29 :

प्रकृतेर्गुणसमूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्वविदो मन्दान्
कृत्स्वविन्न विचालयेत् ॥ ३-२९ ॥

prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu ।
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt || 3-29 ||

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

a) Guna Sammudhah Prakrteh Sajjante Guna Karmasu :

- Those who are deluded by the Gunas of Prakrti are attached to the actions of the organs.

b) Krtsnavit Na Vichalayet Tan Mandan Akrtsnavidah :

- A man of complete knowledge should not unsettle those immature people of incomplete knowledge.
- **Ignorant :**
Deluded by Gunas of Prakrti and get stuck to Karmas.
- Attachment to Guna and Kamas leads to lot of Abhimana.
- I am quiet, restless, have done Punya – Papa Karmas, is Dehatma Abhimana.
- All have attachment to 3 Gunas and have different degrees of identity.

- Do self introspection.
- We can read our minds by looking at our words and actions.
- Body / Mind / Intellect are product of 3 Gunas of Prakrti.
- Akritsnavid – one who thinks his life is incomplete and desires for more, has money, comforts, no peace of mind.
- Jnani = Everfull, no need for anything to complete themselves.
- Those who feel insufficient have no time for Shastra.
- Jnani has clear discrimination between himself and gunas born of Prakrti.
- Such a Jnani should not confuse Ajnanis – Na Vichalayet.
- Jnani works without attachment, stress, tension.
- Never ridicules Ajnanis without maturity.

Verse 30 :

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā ।
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvarah ॥ 3-30 ॥

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

a) Sannyasya Sarvani Karmani Mayi Adhyatmachedasa :

- Offering all actions unto me with a devout mind.

b) Yuddhasva :

- Fight, focus on action.

c) Nirasih :

- Anxiety, longing, worries about of results, minimise this (Ishvara Prasada), be free from attachment to results.

d) Nirmamah Bhutva :

- Possessiveness.

e) Vigatajvarah :

- And without anxiety.

- Essence of Karma Yoga, memorise, apply, internalise this verse.

Adhyatma Chetasa :

- Viveka buddhi has discriminative power, knows purpose of birth, goal of life, means to attain the goal.
- Have Purushartha Nischaya, Sadhana – Sadhya Viveka.
- Artha, Kama – alone not purpose of birth.

What is purpose of Birth?

- To do Punya Karmas.
- Develop devotion to Bhagawan.
- Help others.
- Get mental purity, get Atma Jnanam.
- Moksha is primary goal, to be reinforced.

Condition for Karma Yoga is :

- i. Adhyatma Chetasa – Sadhana – Sadhya – Viveka (Means – Goal discrimination)
 - Keep spiritual goal
- ii. **Vigatajuarah :**
 - Work without tension, focussed, slowly, be calm.
 - Have clear priorities in life.

iii. Yudhasva :

- Fight battle of life, with involvement and commitment.

Sloka :

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत्सकलं परस्मै
गुरुवरायेति समर्पयामि ॥

Kaayena Vaacaa Manase[a-I]ndriyairvaa
Buddhy[i]-Aatmanaa Vaa Prakrteh Svabhaavaat |
Karomi Yad-Yat-Sakalam Parasmai
Guru-Varaayeti Samarpayaami ||

(Whatever I do) with my Body, Speech, Mind or Sense Organs, (Whatever I do) using my Intellect, Feelings of Heart or (unconsciously) through the natural tendencies of my Mind, Whatever I do, I do all for others (i.e. without the sense of attachment to the results), (And) I Surrender them all at the Lotus Feet of the Supreme Guru.

iv. Prayer before Bed :

ॐ स्वस्तिप्रजाभ्यः परिपालयन्ता
न्यायेन मार्गेण महीं महीशाः ।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः

om svasti-prajābhyaḥ paripālayantām
nyāyena mārgeṇa mahīm mahīśāḥ ।
go-brāhmaṇebhyaḥ śubham-astu nityaiḥ
lokāḥ samastāḥ sukhino bhavantu ॥
om śāntiḥ śāntiḥ śāntiḥ

May there be well being to the people; May the kings rule the earth along the right path; May the cattle and the Brahmins have well being forever; May all the beings in all the worlds become happy; Peace, peace and peace be everywhere!

- Dedicate all actions to Lord to experience deeper tranquility.

v. Be free from possessiveness

Shiva Manasa Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham
Puujaa Te Vissayo[a-U]pabhoga-Racanaa Nidraa Samaadhi-Stithiḥ |
San.caarah Padayoh Pradakssinna-Vidhiih Stotraanni Sarvaa Giro
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu.

- This is attitude of converting Karma to Karma Yoga.
- Derive all happiness from action itself, not from results.
- To gain knowledge of absolute reality of the universe should be the goal.

Verse 31 :

ये मे मतमिदं नित्यम्
अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तः
मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

yē mē matamidam nityam
anutisthanti mānavāḥ ।
śraddhāvantō'nasūyantah
mucyantē tē'pi karmabhiḥ ॥ 3-31 ॥

Those men, who constantly practise this teaching of Mine, full of faith and without cavilling, they too, are freed from actions. [Chapter 3 – Verse 31]

Verse 31 + 32 :

- What is the benefit of Karma Yoga?

a) Te Api Manavah :

- Those people.

b) Ye Nityam Anutisthanti :

- Who always follow.

c) Idam Matam Me :

- This teaching of mine.

d) Sraddha Vantah Anusuyantah Mucyante Karmabhih :

- With faith and without being critical, are freed from bonds of Karma.

- Arjunas question in verse 1 answered till verse 30, fight war, do duty, even Jnanis work and guide others.
- Act without attachment to results.
- Gain mental maturity and know ultimate reality.
- This is my Matam – Teaching, principle.
- Those who follow me have total Sraddha in Vedas, Shastra and Guru will never mislead me.
- Have quality of Anusaya – not finding fault in my teaching.
- Such a person is liberated from action, will not be affected by pleasures and pains of life.

Verse 32 :

ये त्वेतदभ्यसूयन्तो
नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्
विद्धि नष्टानचेतसः ॥ ३-३२ ॥

yē tvētadabhyasūyantah
nānutiṣṭhanti mē matam ।
sarvajñānavimūḍhāṁstān
viddhi naṣṭān acētasah ॥ 3-32 ॥

But, those who carp at My teaching and do not practise it, deluded in all knowledge, and devoid of discrimination, know them to be doomed to destruction. [Chapter 3 – Verse 32]

a) Tu :

- But, there are.

b) Acetasah :

- Indiscriminate ones.

c) Ye Abhyasuyantah :

- Who criticise.

d) Etad Matam me :

- The teaching of mine.

e) Na Anutishthanti :

- And do not follow it.

f) Viddhi Tan :

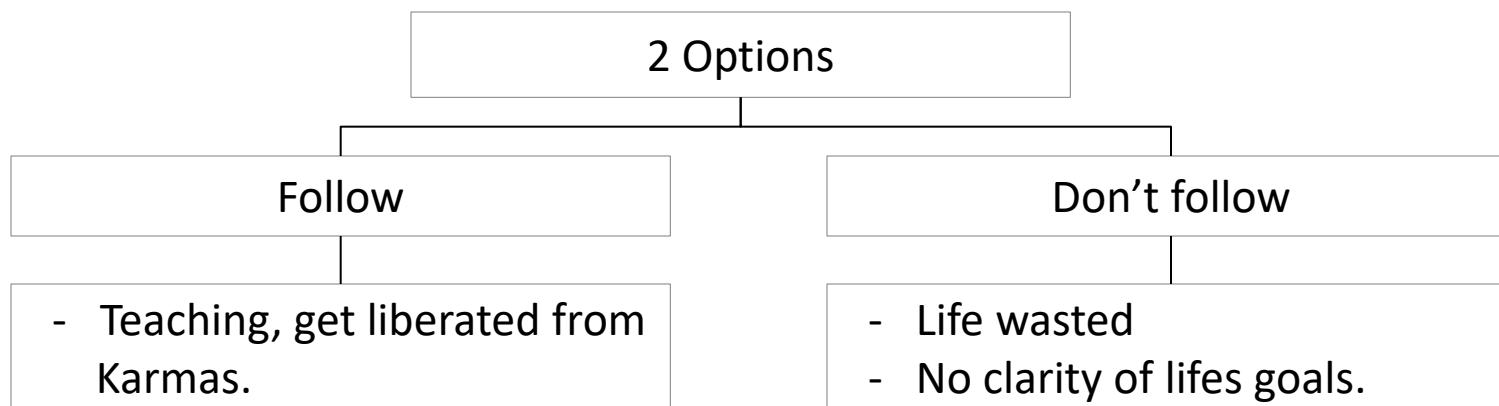
- Know them.

g) Sarvajnana Vimudhan :

- To be completely deluded with respect to all knowledge.

h) Nastan :

- And to be doomed.
- Those who find fault in my words, and do not follow my teaching are unfit to get any knowledge of life.
- They will not know how to follow Dharma and to remain calm in our life situations.
- Can't choose our own path.
- If problems of human society are analysed without clear knowledge, life will be wasted.
- Krishna teaches in a negative manner.



Verse 33 :

सदृशं चेष्टते स्वस्याः
प्रकृतेज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

**sadṛśam cēṣṭatē svasyāḥ
prakṛtējñānavān api ।
prakṛtim yānti bhūtāni
nigrahaḥ kiṁ kariṣyati ॥ 3-33 ॥**

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

a) Api Jnanavan :

- Even a man of knowledge.

b) Cestate :

- Acts.

c) Sadrsam :

- According to.

d) Savasyah Prakrteh :

- His nature.

e) Bhutani Yanti Prakrtim :

- All beings go by their nature.

f) Kim Nigraha Karisyati :

- What will restraint do?

Why some don't follow your teaching?

- Everyone follows what is natural to them, innate Svabava, Prakrti.
- One can refine ones habit by gaining maturity then his nature will get refined to a certain extent.
- Teaching takes time to implement and follow.
- One has to realise his own nature and change.

Samskrti	Prakrti
- Lives in responsible way, transformed way.	- Live as we feel like.

- We have regional culture, family culture and are exposed to traditions, languages, attitudes.
- Jnani gains purity and maturity by training his mind, will act in Dharmic way.
- Human nature well captured here by Krishna.

Verse 34 : Important Verse

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

Nature explained :

a) Ragadvesau :

- Likes and dislikes.

b) Vyavasthitau :

- Are bound to exist.

c) Arthe Indriyasya Indriyasya :

- With regard to the object of every sense organ.

d) Na Agacchet :

- One should never come under.

e) Tayoh Vasam :

- Their control

f) Hi Tau Asya Paripanthinau :

- Because they are his enemies.

5 Sense Organs of knowledge	5 Sense objects
<ul style="list-style-type: none">- Eyes- Ears- Skin- Tongue- Nose	<ul style="list-style-type: none">- Form and Colour- Sound- Touch- Taste- Smell

- They interact and 5 sensory perceptions take place.
- Due to this likes and dislikes are developed, differs in each one.
- There will be confusion if all live as per their likes and dislikes.
- Mind has capacity to teach us, we should not become prey through likes and dislikes of the mind.
- Use will power, power of determination and effort to handle our likes and dislikes through sensory perceptions.

Tayoh Vasam na Agacchet :

- Don't be overpowered by your likes and dislikes.
- Why control?

Tau hi Asya Paripanthinau :

- For Jivatma living in this body, likes and dislikes are robbers challenging the travel, Journey of life.
- Discriminative power of intellect and knowledge of scripture are our wealth and guide in the Journey.
- Likes and dislikes are enemies capable of destroying this wealth.
- We may have association with Mahatmas but likes and dislikes will paralyse us from using our knowledge.
- We have to be careful, vigilant, win over them, change our Svabava from inferior to superior and develop noble goals.
- Bagawan has blessed us with freewill to manage our likes and dislikes.
- Dieties also have Pasham and Ankusham, likes and dislikes.
- Bhagawan rules over their likes and dislikes and has control on them.
- We should depend on Bhagawan and our effort to lead life of Dharma.

Verse 35 :

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः
परधर्मो भयावहः ॥ ३-३५ ॥

śrēyān svadharmō viguṇah
paradharmāt svanuṣṭhitāt ।
svadharmē nidhanaṃ śrēyah
paradharmō bhayāvahah ॥ ३-३५ ॥

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

a) Svadharma :

- Ones own duty.

b) Vigunah :

- Though improperly performed.

c) Sreyan :

- Is better.

d) Paradharmat :

- Than another's duty.

e) Svanusthitat :

- Properly performed.

f) Nidhanam :

- Even death.

g) Svadharame :

- In ones duty.

h) Sreyaha :

- Is better.

i) Paradharmah Bhayavaha :

- Another's duty is harmful.

Why should Arjuna fight the war?

Arjuna's Question in Chapter 3 :

- What is Sreyas for me? How will I get ultimate good?

Answer in Verse 35 :

- Svadharma – Sreyan, we are born with duty, roles, responsibilities at individual (Ashrama) and social (Varna) level.

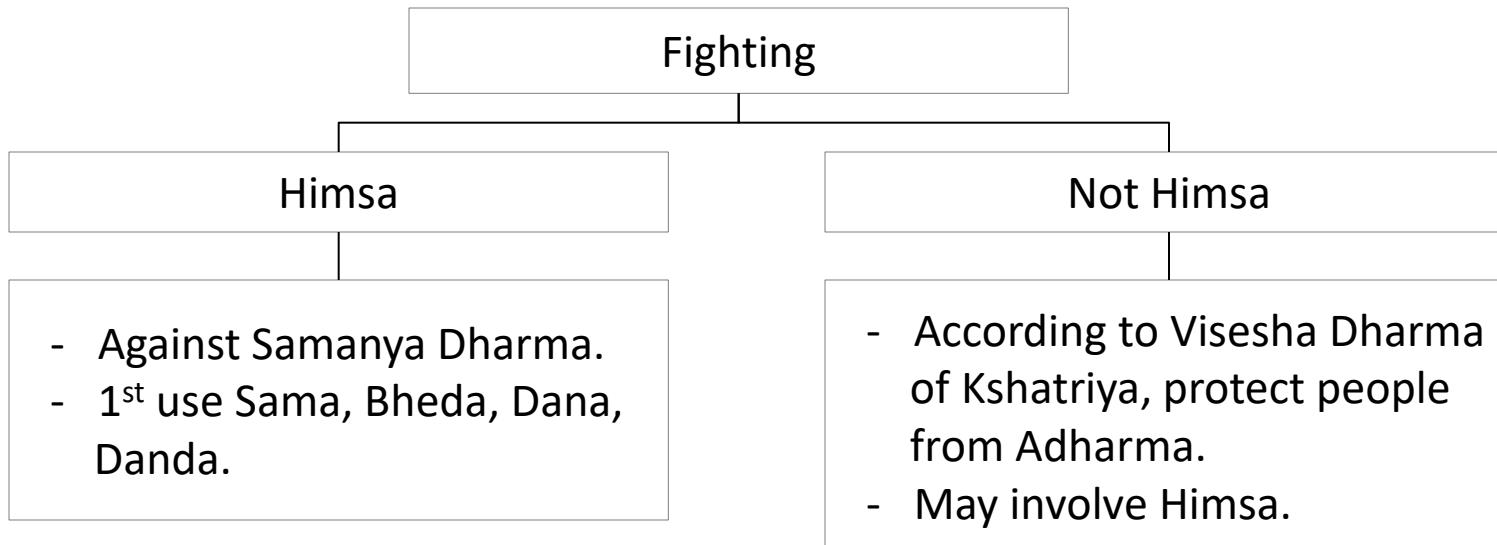
Ashramas :

- Brahmachari, Grihasta, Vanaprastha, Sanyasa.

Varna :

- Brahmana, Kshatriya, Vaishya, Shudra.
- Need maturity to understand this verse.

- Do duty even if it is done improperly.



Chapter 18 – Verse 47 & 48 :

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म
कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७ ॥

śrēyān svadharmō viguṇaḥ
paradharmātsvanuṣṭhitāt |
svabhāvaniyataṁ karma
kurvannapnōti kilbiṣam || 18-47 ||

Better is one's own duty (thought) destitute of merits, than the duty of another well performed. He, who does the duty ordained by his own nature incurs no sin. [Chapter 18 – Verse 47]

सहजं कर्म कौन्तेय
 सदोषमपि न त्यजेत् ।
 सर्वारम्भा हि दोषेण
 धूमेनाग्निरिवावृताः ॥ १८-४८ ॥

sahajam karma kaunteya
 sadōṣamapi na tyajēt ।
 sarvārambhā hi dōṣēṇa
 dhūmēnāgnirivavṛtāḥ ॥ 18-48 ॥

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 – Verse 48]

- Every body likes to do Puja, Japa, but duty of soldier is to fight.
- For him, fighting war is greater than Puja + Japa.
- Person doing Puja because of Duty.
- Soldier doing duty, fighting war. One duty not greater, higher than other.
- Duty may, may not involve Himsa, doctor does his duty, performs surgery.
- One should die doing own duty.
- Doing others duty dangerous.

Verse 36 :

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं
पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय
बलादिव नियोजितः ॥ ३-३६ ॥

arjuna uvāca
atha kēna prayuktō'yam
pāpam carati pūruṣah ।
anicchannapi vārṣṇēya
balādiva niyōjitaḥ || 3-36 ||

Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

a) Arjuna Uvacha :

- Arjuna asked.

b) Varsneya :

- Oh Krishna!

c) Atha :

- Then,

d) Prayuktah Kena :

- Prompted by what.

e) Ayam Purusah :

- Does this person.

f) Charati Papam :

- Commit Sin.

g) Api Anicchan :

- Even though unwilling.

h) Iva Balad Niyojitah :

- As though he is forcibly engaged?
- Nobody likes sorrow, then what is the cause of sorrow, papam?
- One does not like Papam, still we commit Papam.
- Papam is cause of sorrow due to past sinful actions.
- We ignore physical health, suffer disease, smoke, as though forced by something.
- Why we suffer, commit mistake?

Verse 37 :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशानो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānūvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ ।
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

a) Sribhagavan Uvacha :

- The Lord replied.

b) Esha Kamah :

- It is this desire.

c) Esha Krodhah :

- It is this anger.

d) Rajo Guna Samudbhavah :

- It is born of Rajoguna.

e) Mahasanah :

- It is insatiable.

f) Mahapapma :

- And very sinful.

g) Viddhi Enam :

- Knowing this to be.

h) Vairinam :

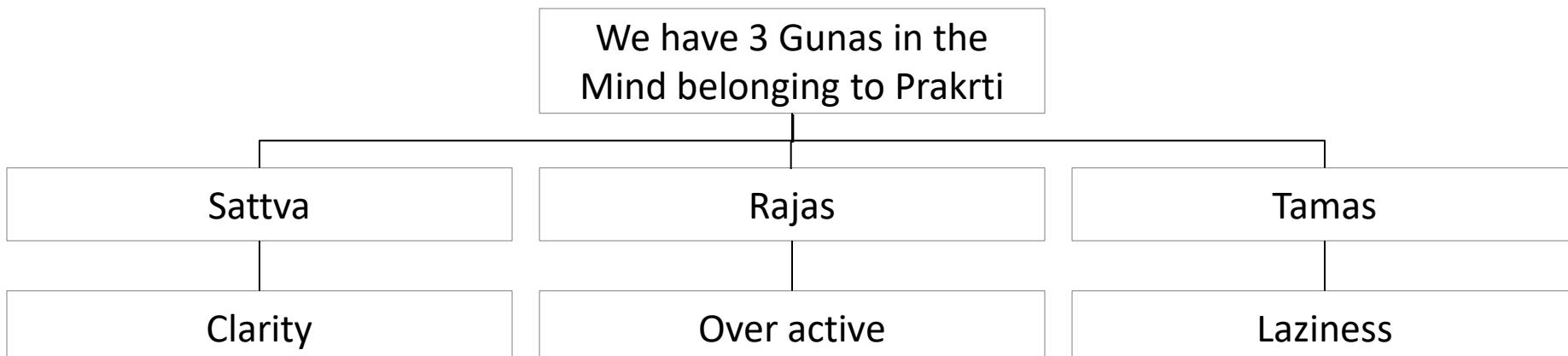
- An enemy.

i) Iha :

- In this life.

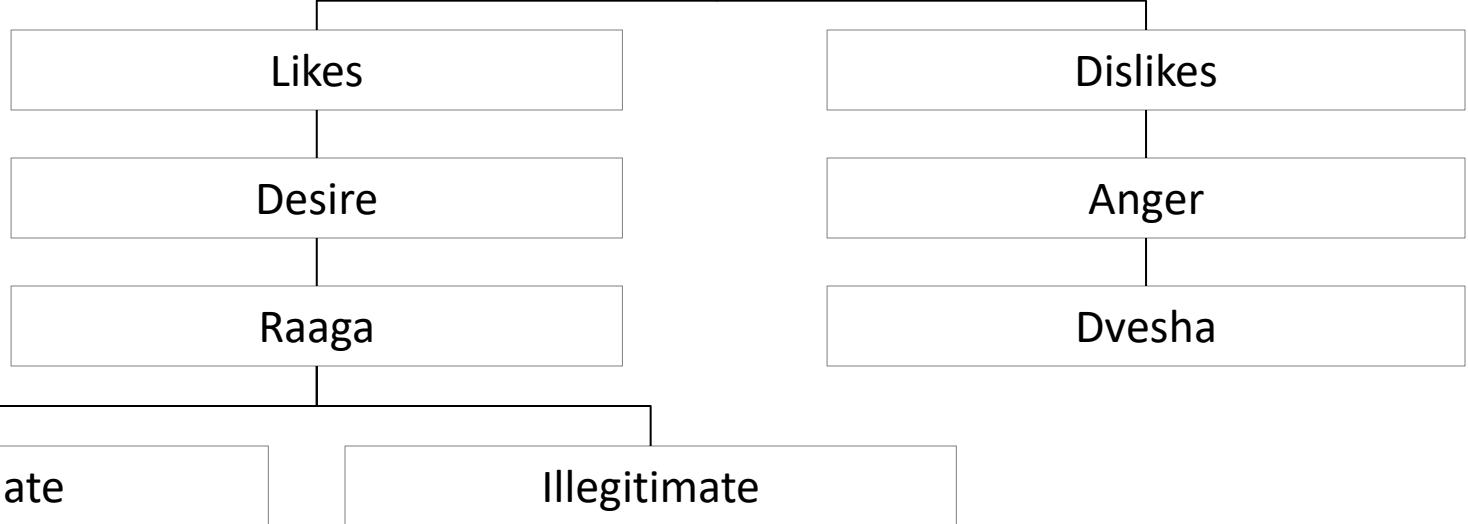
What forces us to commit sin knowingly?

- Force of “Kama”.



- All minds combination of 3 Gunas.
- We have to win over our mind, 3 Gunas (Details in 14th Chapter – Gita)

Rajo Guna Expresses as



Sthithaprajna Lakshana :

- In transactions, we are driven by desire and anger all the time.
- Life is destroyed by likes and dislikes.
- **Mahashanaha :**
Greed, lust to enjoy more and more sense pleasures, not satisfied.
- With little one can be contented, but rich want more and more.
- Desire is overpowered by Anger.
- Desire and Anger make us commit sin.
- Elaboration of this in subsequent verses.

Verse 38 :

धूमेनाव्रियते वह्नि
यथादश्मौ मलेन च ।
यथोल्बेनावृतो गर्भ
तथा तेनेदमावृतम् ॥ ३-३८ ॥

dhūmēna"vriyatē vahnih
yathā'darśō malēna ca ।
yathōlbēnāvṛtō garbha
tathā tēnēdam āvṛtam || 3-38 ||

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

a) Idam Avrtam :

- This knowledge is covered.

b) Tena :

- By that desire.

c) Tatha Yatha :

- In such a way as.

d) Vahnih Avriyate :

- Fire is enveloped.

e) Dhumena :

- By smoke.

f) Adarsah :

- As a mirror is.

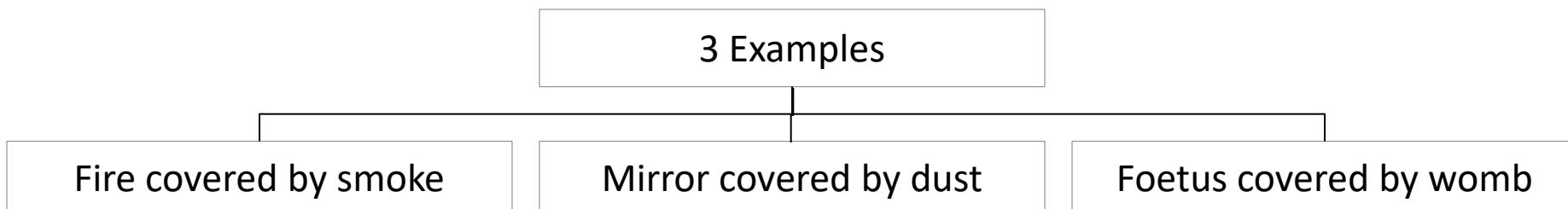
g) Malena ca :

- Is covered by dust.

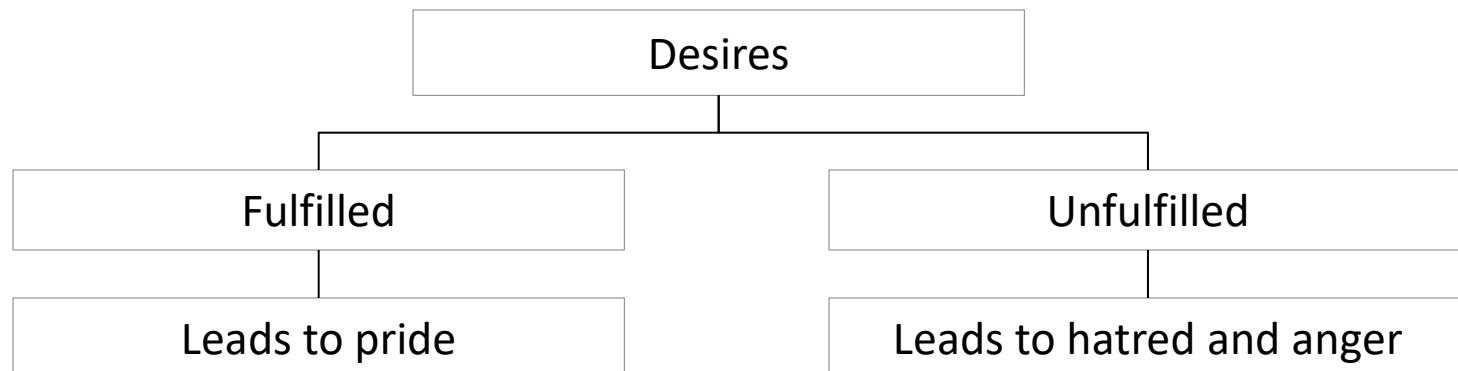
h) Yatha Garbha Avrtah Ulbena :

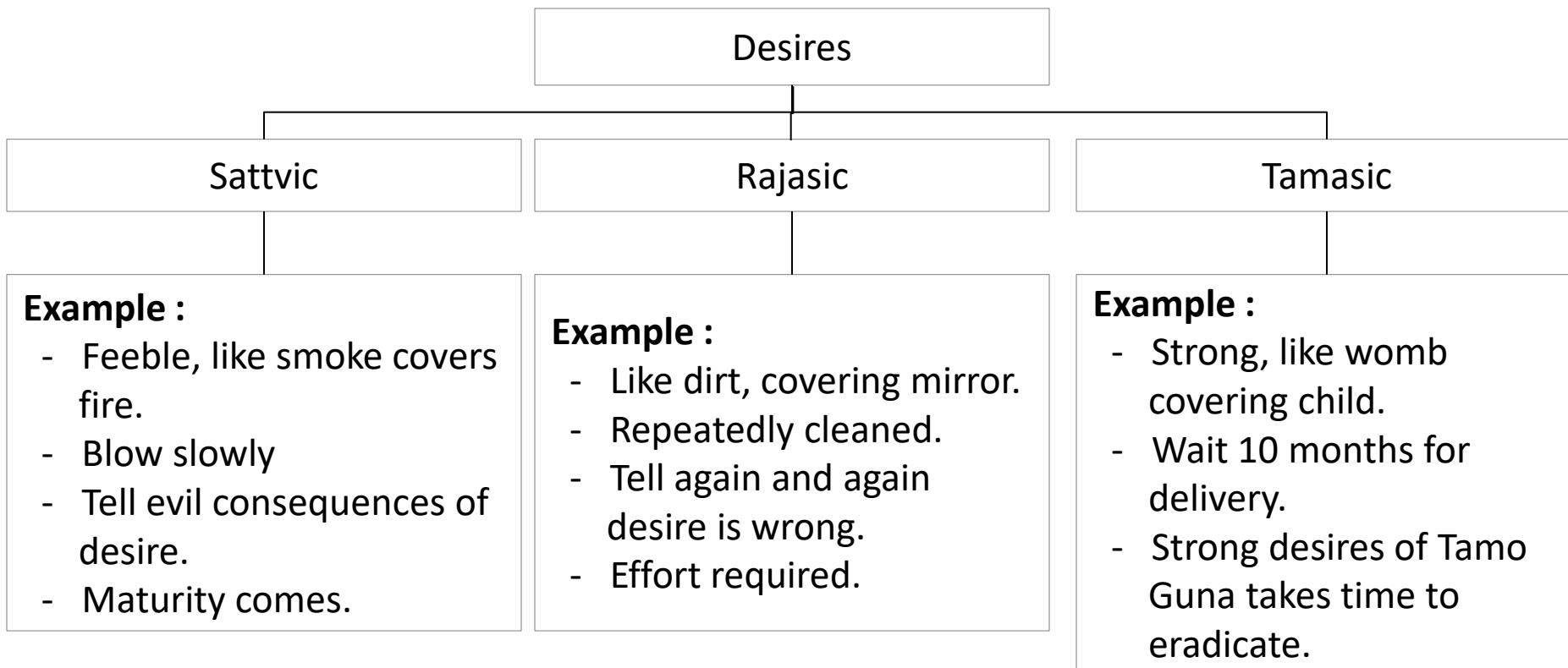
- As a foetus is enveloped by the womb.

How desire covers ones knowledge?



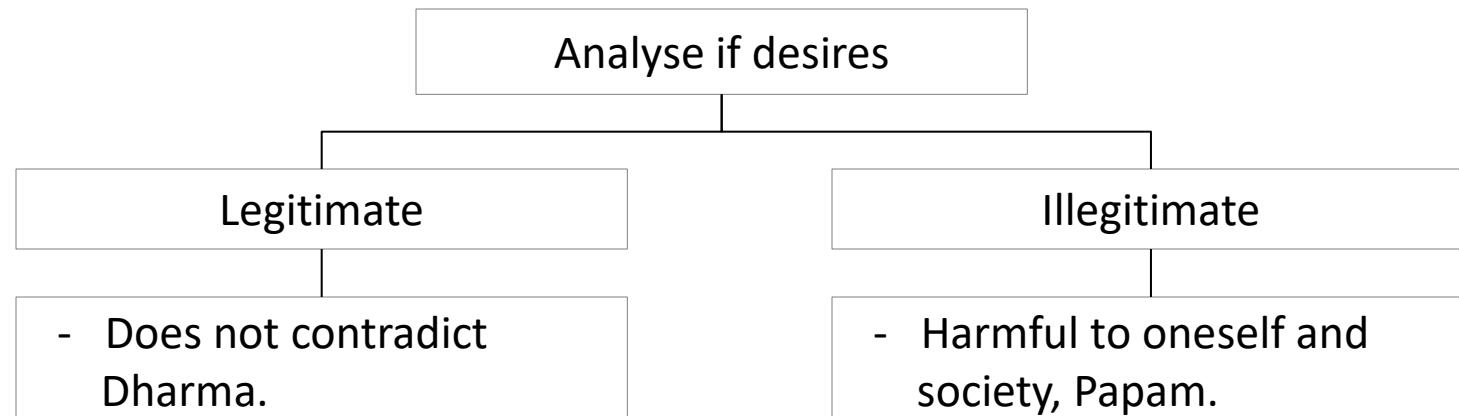
- Similarly, knowledge is covered by desire and anger caused by Rajo Guna.





- Desires cover our discriminative powers, make us commit mistakes.

Remedy :



Verse 39 :

आवृतं ज्ञानमेतेन
ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय
दुष्पूरेणानलेन च ॥ ३-३९ ॥

āvṛtam jñānam ētēna
jñāninō nityavairiṇā ।
kāmarūpēṇa kauntēya
duṣpūrēṇānalēna ca ||3-39||

Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is difficult to appease, like fire. [Chapter 3 – Verse 39]

a) Kaunteya :

- Oh Arjuna!

b) Jnanam Avrtam Etena :

- Knowledge is covered by this veil.

c) Kamarupena :

- Which is in the form of desire.

d) Cha Dushpurena Analena :

- Which is like the insatiable fire.

e) Nityavairina Jnaninah :

- And which is the permanent enemy of the wise.

- Our intellect has knowledge of Atma, but it is covered by desire and Anger, born of Rajo Guna.
- We know what is right and wrong, but mind pulls body in opposite direction.

Jnanina Nitya Vairina :

- Desire and Anger are permanent enemies of Jnani because he is a Viveki.
- Moment desire or Anger comes in the mind, he is aware of the consequences, he will immediately find ways to handle them and get rid of them.
- They are enemies which disturb ones peace of mind, do harm to soul living in the body.
- Ajnani commits actions driven by Kama and Krodha and repents for his mistakes the next day.
- Jnani conscious of his emotions and is aware of them, seeks Sat Sanga, nourishes Bhakti and prevents harmful thoughts from developing into actions.
- Jnani wins over his mind filled with desire and Anger.
- How desire manifests?
- To fulfill one desire, need money, effort, other factors.

Gita :

व्यवसायात्मिका बुद्धिः
एकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च
बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥

**vyavasāyātmikā buddhiḥ
ēkēha kurunandana ।
bahuśākhā hyanantāśca
buddhayō'vyavasāyinām ॥ 2-41 ॥**

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute. [Chapter 2 – Verse 41]

- Dushpuram, one desire not easily fulfilled.
- Alam – Satisfied
Analam – Dissatisfied.
- Like putting fuel into fire to quench it.
- Fire called Analaha, never satisfied.
- Again and again, one falls to desire and anger.
- Desire is root cause of all sorrows.

Verse 40 :

इन्द्रियाणि मनो बुद्धिः
अस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येषः
ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

**indriyāṇi manō buddhiḥ
asyādhiṣṭhānam ucyatē ।
ētairvīmōhayatyēṣah
jñānam āvṛtya dēhinam || 3-40 ||**

The senses, the mind and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]

a) Indriyani :

- The sense organs.

b) Manah, Buddhih :

- Mind and the intellect.

c) Uchyate :

- Are said to be.

d) Adhishtanam :

- The base of this desire.

e) Avrtya Jnanam :

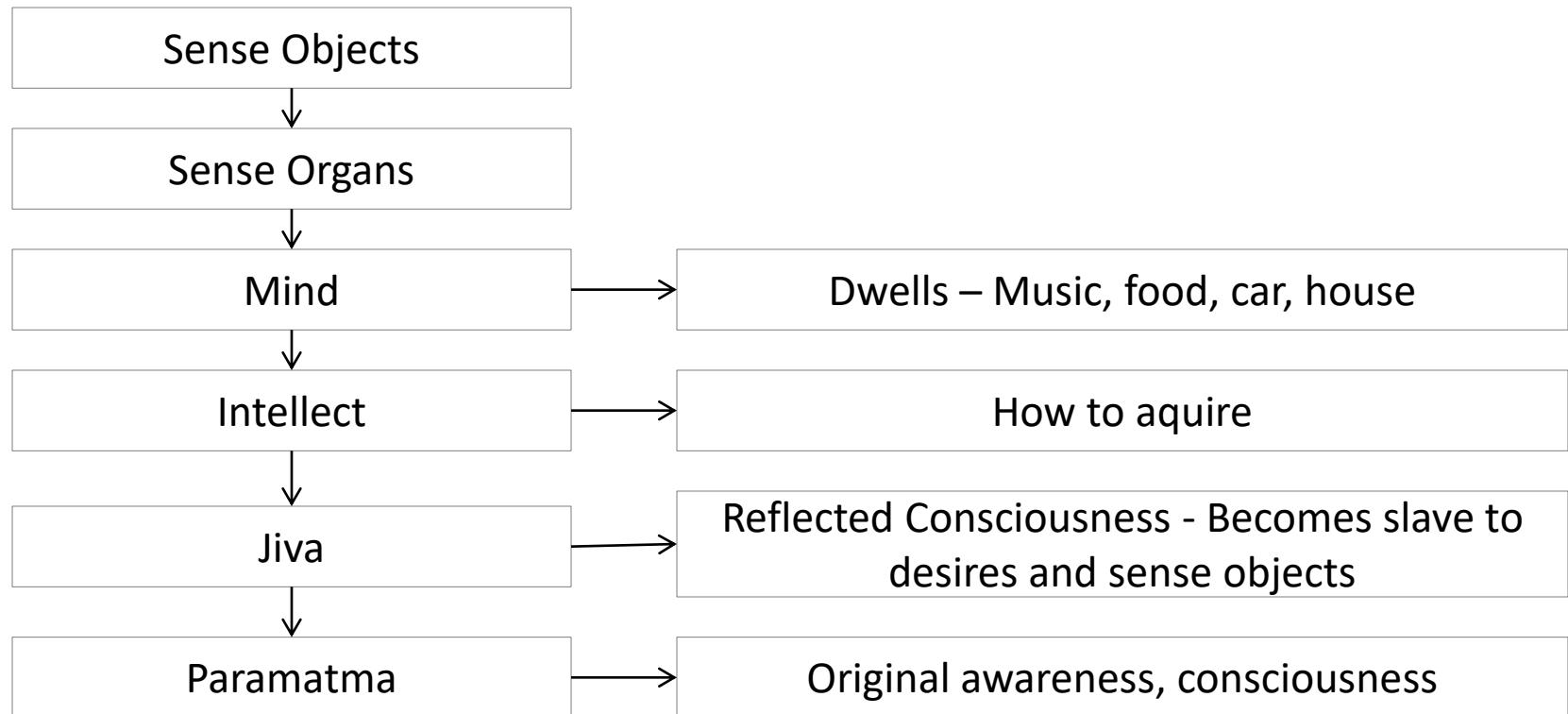
- Covering the knowledge.

f) Etaih :

- By these.

g) Esha Vimohayati Dehinam :

- This desire deludes the individual.
- Why human being commits sin?
- Desire and anger born out of Rajo Guna.
- Likes and dislikes are our eternal enemies.
- How to win over desires?
- Where are desires located?
 - I) Desired objects of the world first enter through 5 sense organs, eyes, ears, nose, tongue, skin.
 - II) Mind dwells on sense objects repeatedly.
 - III) Intellect thinks about various ways of aquiring them.
- What one has seen, tasted, touched wants to experience again and again.



- Mind and intellect deludes Jivatma – Reflected Consciousness.
- Etaihi Vimohayati – Deludes discriminative power of Dharma, Adharma, right, wrong.
- Intellect doesn't wait for eternal happiness but wants instant gratification of sense organs.
- Jnanam – Aham Brahmasmi is totally covered in the intellect.
- Mind and intellect are locus of desires belonging to sense organs.
- Desires cultivated covers totally the discriminative power of intellect and deludes the travelling Jivatma.
- What is the solution to get rid of desires?

Verse 41 : Important Verse

तस्मात्त्वमिन्द्रियाण्यादौ
नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं
ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥

tasmāt tvamindriyāṇyādau
niyamya bharatarṣabha |
pāpmānaṁ prajahi hyēnaṁ
jñānavijñānanāśanam ||3-41||

Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom. [Chapter 3 – Verse 41]

a) Bharatarsabha :

- Oh Arjuna!

b) Tasmat :

- Therefore.

c) Niyamya :

- Restraining.

d) Indriyani :

- The sense organs.

e) Adau :

- First.

f) **Tvam Prajahihi :**

- May you give up.

g) **Enam Papmanam :**

- This sinful one.

h) **Jnana Vijnananasanam :**

- Which is the destroyer of Jnana and Vijnana.

How to get rid of desire, the permanent enemy of wise people?

I) **Indriyani Niyamya :**

- Learn to master sense organ in what we see, hear, touch, smell, taste.
- Whole Dharma Shasra for sense control only.
- Do's and don'ts for sense organs to be mastered.

यदा संहरते चायं
कूर्मोऽज्ञानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā sam̄haratē cāyam
kūrmō'ṅgānīva sarvaśah ।
indriyāṇīndriyārthē'bhyah
tasya prajñā pratiṣṭhitā ॥ 2-58 ॥

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

Example :

- Sthiraprajya – Compared to tortoise, withdraws limbs in dangerous situations.

- Put – “no entry without permission”, sign for sense organs.
- Watch what enters the mind through sense organs.
- Lead life of sense control, sense mastery with determination, otherwise life stressful.
- Follow teaching of Dharma Shastra, for Sense organs control.

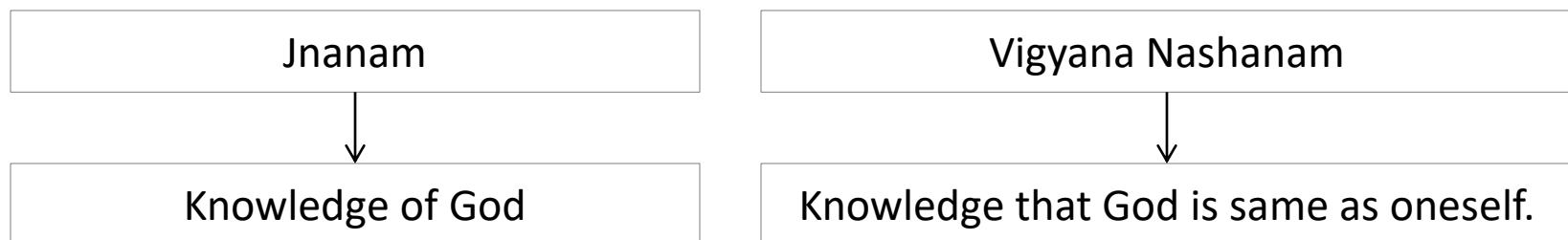
II) Manaha Niyamya :

- Control mind by meditating on good values to be developed and retained, dwell on their importance.
- Think of ill-effects of Asuric Virtues.

III) Get Shastric knowledge :

- Refine intellect by knowledge of scriptures, Sharpen intellect.
- Keep desires under control, win over them, they make human commit sins.

Jnanam Vigyana Nashanam :



- Desires have capacity to cover Jnanam and Vigyanam.
- Prajahi = Give up desires in proper manner, mind controlled by meditation, senses control by Dharma, with determination in intellect follow Dharma.

Verse 42 : Important Verse – from Katho Upanishad

इन्द्रियाणि पराण्याहुः
इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः
यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṇyāhuḥ
indriyēbhyāḥ paramaṇaḥ ।
manasastu parā buddhiḥ
yō buddhēḥ paratastu saḥ || 3-42 ||

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

a) Ahu Indriyani :

- They declare the sense organs.

b) Parani :

- To be superior to the sense objects.

c) Manaha Param Indriyebhyah :

- The mind is superior to the intellect.

d) Buddhih Tu Param :

- The intellect Manasah is indeed superior to the mind.

e) Yah Paratah Buddeh tu Sah :

- That which is superior to the intellect is indeed that self.

What is the ultimate method to overcome all desires?

- By Atma Jnanam.

I. Sense organs are subtler than sense objects.

- Only with power of sense organs, sense objects are grasped in external world.

II. Mind subtler than sense organs

III. Intellect more pervasive than the mind.

- Atma subtler than Buddhi.
- More pervading than intellect.
- Under Atma with Sraddha and Bakti, desires will Vanish.
- This is Atma Jnanam to get rid of desires.
- This process is called Nididhyasanam.

Verse 43 :

एवं बुद्धेः परं बुद्धा
संस्तम्यात्मानमात्मना ।
जहि शत्रुं महाबाहो
कामरूपं दुरासदम् ॥ ३-४३ ॥

ēvam buddhēḥ param buddhvā
saṁstabhyatmānam ātmanā |
jahi śatruṁ mahābāhō
kāmarūpaṁ durāsadam || 3-43 ||

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer. [Chapter 3 – Verse 43]

a) Mahabaho :

- Oh Mighty Armed Arjuna!

b) Evam Buddhva :

- Thus knowing the self.

c) Param Buddheh :

- Which is beyond the intellect.

d) Samstabhya Atmanam :

- And steadyng the mind.

e) Atmana :

- With the mind.

f) Jahi Durasadam Satrum Kamarupam :

- Conquer the elusive enemy which is in the form of desire.
- Desire is no. 1 enemy for spiritual growth.
- Can be conquered by knowing Ananda Svarupa of Atma.
- Desires make person commit sin knowingly.
- Desires get converted to Anger.
- Follow Dharma Shastra, Ishvara Dhyanam, study of scriptures.
- Primary method to get rid of scriptures is to understand Atma is Ananda Svarupa, subtler than sense objects, sense organs, mind and intellect.
- Pancha Kosha Viveka method.
- Contemplate on nature of Atma and get rid of desires permanently.
- It's a subtle process, takes years to master.